

The Catholic Record.

"Christianus mibi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Paclan, 4th Century.

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The Catholic Record.
LONDON, SATURDAY, MAR. 12, 1904.

A POLITICAL MOVEMENT.

Will our near-by non-Catholic contemporaries kindly inform their readers that, according to the Olta Glaube of Leipzig, the Los Von Rom movement is petering out. This information may have a chastening effect on their jubilation and induce their prophetic faculty to become quiescent. In a series of comments, during the year past, we adverted to the fact that the agitation was more political than anything else. It is quite true that religion was pressed into its service, but only to conceal the sinister and treasonable designs of the projectors of the movement.

Since then we have learned that the preachers engaged in the work adopt Luther's tactics—that is, they preach one set of doctrines to the initiated, and another to the unwary and ignorant members of the household.

The Catholics, encouraged, however, by their spiritual chiefs, rely for defence and protection more on prayer, and the intercession of her who has destroyed all heresies in the whole world, than on controversy.

Many Catholics, it is true, have fallen by the wayside. But to exploit men and women who have been duped, or whose self interest has prompted them to barter the faith for worldly gain, as trophies of the Protestant propaganda, shows that some preachers learn nothing and forget nothing. With regard to such the words of Hallam still hold:

"The adherents of the Church of Rome have never failed to cast two reproaches on those who left them—one that the reform was brought about by intemperate and calumnious abuse, by outrages of an excited populace or by the tyranny of princes; the other that, after stimulating the most ignorant to reject the authority of their Church, it instantly withdrew this liberty of judgment. . . . These reproaches, it may be a shame to us to own, can be uttered and cannot be refuted."

Fraud, deception and soup kitchens, even when manipulated by adroit politicians, are not the weapons of antagonists who are sure of their position. A stab in the dark may put an opponent hors de combat, but it does not redound to the credit of the stabber.

VALOROUS CATHOLICS.

It is said that the Catholics of Holland are second to none in their efforts to promote the extension of God's Kingdom on earth. They are generous in their support of Catholic periodicals, solicitous of their educational interests and unwavering in fidelity to the Church. Hostility has but put them on their guard. With the progress of German Catholics our readers are perchance more familiar. Their organizations, covering every phase of social and religious activity, and captained by the earnest and scholarly, challenge admiration. They have had prejudice and antagonism to beset them, but all this has but served to keep their weapons bright and ready, and preserved them from the apathy and childlike indifference that cries "all's well" when the enemy is at the gate. We remember reading a speech of the great Windthorst. His opening words were: "Praised be Jesus Christ;" and from the thousands before him came the answer: "For ever and ever." That was the motive of his address. It shot through his arguments like a band of flame and showed his hearers how beautiful and far-reaching in its influence for good is a rightly ordered life. And the Lord can be praised only by the humble of heart, who place all things secondary to Him, and who maintain that attitude by keeping near to Him in His Sacrament and in the person of our spiritual rulers. This is a lesson we should lay to heart. Wordly Catholics—that is, men and women who are guided by the standards of the world—have been, and are, the greatest enemies to the faith. It would not be difficult to point out how they have been sowers of heresy. It is hard enough to make a stand against an open enemy, but the difficulty increases tenfold when we have to cope with the Catholic who is indifferent to his true interests, and because of his bad example, is a barrier to our progress. The first to criticize an episcopal pronouncement, he is a source of danger to the young and the weak-minded. He, as others, who are animated by the spirit of the world, wax querulous at any exercise of authority, and because of ignorance which is born of pride and presumption, is insistent on either con-

demning or minimizing it. Not so, however, with the sensible Catholic. To him the voice of authority is the voice of God. He hears it with docility and treasures its mandates. He yields it loyally and unwaveringly the obedience of heart and brain, and is always where he should be—at the side of his chief to aid him in the furtherance of any scheme for the good of society and the Church. He recognizes that, being but a private in the army, his duty is to listen, and not to talk. In a word, to obey the commands of the God-ordained captain. We advert to this because our observation leads us to believe that around about us are some Catholics who are inclined to be censorious and critical respecting Church administration. If they would only pause to think how ill qualified they are to play the part of critic! Can they presume that their judgment on questions affecting the interests of the Church is superior to that of the man who is ever intent on the business of the Lord, and who is equipped, by education and by grace to bring it to a successful issue? The trouble is they do not think, "and their speech spreadeth like a cancer, and they have subverted the faith of some." Instead of the language of filial reverence we have the smart sayings which pass as proof of manliness and independence. But Catholics who remember that Christ is ever present with His Bishops; that hearing them he hears Him; that Bishops must teach and exhort and rebuke with all authority, will always abide by their decisions. Manliness is based on reason, and not on ignorance and pride.

INDEPENDENCE AND SLAVERY

It is strange, too, that some of these individuals who preen themselves on their independence are among the most slavish of ward heelers and political henchmen. Given a speaker who can dish up an oratorical feast composed of promises and personalities and garnished with allusions to the tariff, they are afire with enthusiasm. An attendance by the way at some political meetings is enough to make one have doubts as to the permanency of democratic institutions. For the auditors are for the most part like a collection of marionettes pulled hither and thither by the gentleman who happens to have the floor. They laugh at the most covered jokes; swallow with becoming dignity and awe sapient criticisms of the administration, and cheer lustily when the orator trots out, in lieu of argument, abuse of an opponent. Later on they will vote right—that is, they will go in bands to the ballot box and exercise the franchise at the behest of the leader whose every utterance receives unquestioned approval. And they are "independent" in their opinions and "intelligent constituents." But are they not nobodies? A man who has any knowledge of his rights and duties as a person will be always able to have opinions of his own on current issues. He, however, who has a maw capacious enough for a campaign yarn is one of a crowd. He is somewhat like Polonius in that colloquy with Hamlet:

Ham. Do you see that clond that's almost a shape like a camel?
Pol. By the mass, and 'tis like a camel indeed.
Ham. Methinks, it is like a weasel.
Pol. It is backed like a weasel.
Ham. Or like a whale.
Pol. Very like a whale.
Polonius has many descendants. And some of these independent voters who worship little tin gods grow indignant when a spiritual possessor outlines a policy or invites them to co-operate with him for the attainment of some worthy object.

Selling Our Birthright.

For what trifles have you forsaken God? Perhaps in order that you might please His creatures, indulge some short-lived pleasure, gratify some propensity, gain some vain object of ambition, or the like. If Esau did a foolish thing, or selling his birthright for a meal of food, so did Judas do a worse one by selling his Lord for thirty pieces of silver, and so did the Jews do the worst action of all by preferring the miserable and murderer Barabbas to the innocent Jesus. These you imitate when you prefer some base passion, some transient glorification, or some more evanescent action, to God and your birthright—Heaven. How you ought to grieve for your past sins, and redouble your caution for the future! "In proportion to our sins," says St. Cyprian, "ought to be our grief, for we have a good Lord, and according to His greatness is also His mercy with Him."—Father Baxter, S. J.

It is so easy to meditate on a far-off heroism, so difficult to cut out a little self-indulgence quite near at hand!

JUBILEE OF THE IMMACULATE CONCEPTION.

Encyclical Letter of the Holy Father.
TO THE PATRIARCHS, PRIMATE, ARCHBISHOPS, BISHOPS AND OTHER ORDINARIES IN PEACE AND COMMUNION WITH THE APOSTOLIC SEEL.



PIUS X., POPE.

Venerable Brothers: Health and the Apostolic Blessing.

An interval of a few months will again bring round that most happy day on which, fifty years ago, Our Predecessor, Pius IX., Pontiff of holy memory, surrounded by a noble group of Cardinals and Bishops, pronounced and promulgated with the authority of the infallible magisterium that it was revealed to God that the Most Blessed Virgin Mary, in the first instant of her conception, was free from all stain of original sin. All the world knows the feelings with which the faithful of all the nations of the earth received this proclamation and the manifestations of public satisfaction and joy which greeted it, for truly there has not been in the memory of man any more universal or more uncontradicted expression of sentiment shown toward Jesus Christ.

And Venerable Brothers, why should we not hope that to-day, after the lapse of half a century, when we renew the remembrance of the Immaculate Virgin, that an echo of that holy joy will be awakened in our minds and that those magnificent scenes of devotion and piety which were witnessed at the times of faith and of love toward the august Mother of God will be repeated? Of all this we are indeed rejoiced and stimulated with supreme gratitude for benefits received, which we have always cherished toward the Blessed Virgin; and we have a sure pledge of the fulfillment of our desires in the fervor of all Catholics ready and willing as they are to multiply their testimonies of love and reverence for the most Mother of God. But we must not omit to say that this desire of Ours is especially stimulated by a species of special instinct which leads us to believe that not far distant is the fulfillment of those great hopes to which, certainly not rashly, the solemn promulgation of the dogma of the Immaculate Conception opened the minds of Pius IX., Our Predecessor, and of all the Bishops of the universe.

Mary, it is true, lament the fact that until now these hopes have been unfulfilled and are wont to repeat the words of Jeremiah: "We looked for peace and no good came; for a time of healing, and behold fear." (Jer. viii, 15.) But all such will be rebuffed as "men of little faith," who make no effort to penetrate the lights of God or to estimate the number of secret gifts of grace which God has bestowed upon His Church through the intercession of the Blessed Virgin throughout this period? And even overlooking these gifts, what is to be said of the Vatican Council so opportunely convoked, or of Pius IX. so suitably proclaimed to meet the errors that were about to arise? or finally of that holy faithful of all fervor and of every nation have long been flocking to venerate in person the Vicar of Christ? Surely the Providence of God has shown itself admirable in Our two Predecessors, Pius and Leo, who ruled the Church in most turbulent times with such great boldness through a length of Pontificate exceeded to no other before them? Then again, no sooner had Pius IX. proclaimed as a dogma of Catholic faith the exemption of the Virgin herself being in Lourdes those wonderful manifestations, followed by vast and magnificent movements which have produced these temples dedicated to the Immaculate Mother, where the place through her intercession furnish splendid arguments against the incredulity of our days.

Witnesses then as we are of all those great benefits which God has granted through the benign influence of the Virgin in those fifty years now about to be completed, why should we not believe our salvation is nearer than we thought—all the more since we know from experience that in the dispensation of Divine Providence evil never reach their limit deliverance is not far? Her time is near at hand and her days shall not be prolonged. For the Lord will have mercy on Jacob and choose one out of Israel." (Isaiah xiv, 1.) Wherefore the hope we cherish is not a vain one that we, too, may break long repeat: "The Lord is God, the staff of the wicked, the rod of the rulers. The whole earth is quiet and still; it is glad and hath rejoiced." (Ibid. v, 7.)

But the first and chief reason, Venerable Brothers, why the fiftieth anniversary of the proclamation of the dogma of the Immaculate Conception should excite a singular fervor in the souls of Christians lies rather in that restoration of all things in Christ which we have already proposed in Our first encyclical letter. For can any one fail to see that there is no surer or more direct road than Mary for uniting all in Christ and obtaining through Him

the perfect adoption of sons, that we may be holy and immaculate in the sight of God? For if to Mary it was truly said: "Blessed art thou who hast believed because in thee shall be fulfilled the things that have been said to thee by the Lord." (Luke i, 45) that she would conceive and bring forth the Son of God; and if she did receive in her breast Him Who is by nature Truth itself in order that "He generated in a new order and with a new nativity, though invisible in Himself, might become visible on our flesh." (St. Leo the Great ser. 2, De nativ. Dom.) The Son of God made man being the "author and consummator of our faith," it surely follows that His Mother most holy should be recognized as participating in the divine mysteries and as being in a manner the guardian and that upon her as upon a foundation, the noblest after Christ rises the edifice of the faith of all centuries.

How think otherwise? Could not God have given us in another way than through the Virgin the Redeemer of the human race and the founder of the Faith? But since we should have been pleased that we should have the Man-God through Mary, who conceived Him by the Holy Ghost and bore Him in her breast, it only remains for us to receive Christ from the hands of Mary. Hence, whenever the Scriptures speak prophetically of the grace which was to have appeared among us the Redeemer of mankind is almost invariably presented to us as united with His Mother. "The Lamb that is to rule the world will be sent—but He will be sent from the rock of the desert: the rose will blossom—but it will blossom from the root of Jesse. Adam, the father of mankind, looked to Mary crushing the serpent's head, and he dried the tears that the malediction had brought into his eyes. Noah had brought into his ark in the ark thought of her when he prevented of safety, and Abraham when he prevented of the slaying of his son; Jacob at the sight of the ladder on which angels ascended, and descended; Moses burned but was not consumed; David escorted the ark of God with dancing and psalmody; Elias as he looked at the little cloud that rose out of the sea. In fine, after law and the fulfillment of the figures and oracles.

And that through the Virgin and through her more than any other means, to us have offered us a way of reaching the knowledge of Jesus Christ, cannot be doubted when it is remembered that with her alone of all others Jesus was united with her in the closest intimacy and domestic life. Who ties of intimacy and domestic life. Who could have better than His Mother a more open knowledge of the admirable mysteries of the birth and childhood of Christ, and above all of the mystery of the Incarnation, which is the beginning of the faith? Mary is the only preserved and meditated in the events of Bethlehem in the Temple took place in Jerusalem as she did of the Lord, but she is the one who thought and to have lived the very life of her Son. Hence nobody ever knew Christ so profoundly as she did, and nobody can ever be more competent as a guide and teacher of the knowledge of Christ.

Hence it follows, as we have already pointed out, that the Virgin is more powerful than all others as a means for uniting mankind to Christ Himself: too, since according to Christ: "That which is eternal life: That they may know Thee the only true God, and Jesus Christ Whom thou hast sent." (John xvi, 13) and as we obtain through Mary the knowledge of Christ, through Mary also we gain more easily that life of which Christ is the fount and principle. And if we consider how many and how potent are the causes which render to us this most Holy Mother all eagerness to bestow upon us these precious gifts, oh! how our hope will increase.

For is not Mary the Mother of Christ? Wherefore is she our Mother also. We are all bound to believe that Jesus the Word made Flesh is also the Saviour of the human race. Now, as the Man-God He had a physical body like every other family He had a spiritual and mystical body, that is, the society of those who believed in Christ. "We are many in one body in Christ." (Rom. xii, 5.) But the Virgin who conceived the Eternal Son not only that He might be made man, but also that human nature from assumed from her. Hence the angel's words to the shepherds: "To-day is born to you a Saviour, Who is Christ the Lord." (Luke ii, 11) In the bosom, then, of His most chaste Mother, Christ took to Himself human flesh and united to Himself the spiritual body formed of those "who were to believe in Him." So that Mary bearing in her womb borne also all those whose life was contained in the life of the Saviour. Hence, all of us who are united in Christ and are, as the Apostle says, "members of His body and His flesh and His bones" (Eph. v, 30) have come forth from the bosom of Mary, as the body united and mystically we are called children of Mary, and that she is the Mother of us all, "The Mother, spiritually but truly, of the members of Christ which we are." (St. Aug. l. de St. Virginitate, ch. 6.)

Since the Blessed Virgin is the Mother at once of God and of men, we can doubt that she uses all means to obtain for Christ, "the head of the body of the Church" (Coloss. i, 18), that He transfuse His gifts through His

members and above all the gift of knowing Him and of "living by Him." (I, John iv, 9.)

Furthermore, the most Holy Mother had not only the honor of "having given the substance of His flesh to the Only Begotten Son of God Who was to be born with human members" (Ven. Bede l. v, in Luc. xi.) from whose substance the Victim was to be prepared for the salvation of men; but she was also entrusted with the charge of guarding and nourishing the Victim and of presenting Him for the sacrifice at the appointed time. Hence that never broken communion of life and labor between the Son and the Mother, so that both the Prophet's words are true: "My life is being consumed in sorrow and my years in moanings." (Ps. xxx, 11.) And when the last hour of the Son arrived, "there stood by the cross of Jesus His Mother," not occupied merely in contemplation of the cruel spectacle, but rejoicing that "her Only-Begotten was offered for the salvation of the human race," and also so participating in His passion that had it been possible, "she would much more willingly have suffered all the torments which Her Son suffered." (St. Bonav. Sent. d. 48, ad Litt. dub. 4.) And by this communion of pain and of will between Christ and Mary "she merited to become most worthily the Mother of the lost world" (Eadmeri Men. de excellentia Virginis Mariae, ch. 9) and excellentia Dispenser of all the gifts which Jesus won for us by His death and His blood.

We do not deny that the distribution of these gifts belongs by strict and peculiar right to Christ, since they are the fruit of His death, and He is of Himself the Mediator between God and man. Yet by that participation we have described of pain and sorrow of the Mother and her Son, it was granted to the Only-Begotten Virgin, "to be with her mediatric and conciliatrix in all the earth." (Pius IX. Bull Ineffabilis.) Christ is therefore the fount "and of His fulness we have all received" (John i, 16); "from whom the whole body being compactly and fitly joined together, by what ever joint supplieth, according to the operation in the increase of the body unto the edifying of itself in charity" (Eph. iv, 16); Mary as St. Bernard justly remarks, is "the channel" (Sermo de temp. in Nativ. B. Mariae Virg. de Aquaeductu, ne 4) that, to use another phrase, she is the neck by which the body is united to the head, and the head sends life and strength through the body. "For she through which every spiritual gift is communicated to His mystical body." (St. Bernardine of Siena, Quadreg. de evangelic. acteris, Serm. x, a 3 ch. 3.) From all this it is clear we are very far from attributing supernatural grace, for this being all human creatures in sanctity and in union with Christ, and as she was chosen by Christ to be His companion in the work of human salvation, she has merited for us "de congruo," what Christ has merited for us, "de condigno," and she is the first of Ministers in the distribution of grace. Christ is "sitteth on the right hand of the Majesty on high" (Heb. i, 3); and Mary stands at His right hand and "the surest refuge and most faithful helper of all in peril, so that there is no place for fear or despair, where she is the guide and protector and intercessor and defender." (Pius IX., Bull Ineffabilis.)

Returning now to Our purpose after laying down these principles, who can fail to see that we had reason to affirm that Mary, who from Nazareth to Calvary was the inseparable companion of Jesus, who knew better than all others the secrets of His Heart, and who by right of motherhood administers the treasures of His merits, is the chief and most efficacious assistance to us for arriving at the knowledge and love of Christ? Only too strongly is this confirmed by the deplorable condition of those who, either through diabolical deceit or through prejudice, think that they can do without the help of the Virgin. Happless are they who neglect Mary under pretext of the honor to be paid to Jesus Christ! As if the Child could be found elsewhere than with the Mother.

All this being so, Venerable Brothers, we will that in this sense above all, be directed those celebrations which are now everywhere being prepared in honor of the Immaculate Virgin. For no homage is more acceptable or more pleasing to Mary than that we should rightly know and love Jesus. Let the faithful, then, flock in throngs to the temples, let there be splendid solemnities and public joy in the cities—for all this is of no small aid in the fostering of devotion. But unless all this be accompanied by the assent of the will, we shall have merely external ceremony which gives only the semblance of religious feeling. And the Virgin on beholding it will have reason to rebuke us in the words of Christ: "This people honor me with their lips, but their heart is far from me." (Matthew xx, 8.)

True devotion to the Virgin is only that which springs from the soul, and the external acts of the body are of absolutely no avail when they are divided from acts of the soul. Now it is necessary that the action of the soul should aim solely in making us obedient in all things to Mary's Divine Son. For the only true love is that which possesses efficacy for uniting wills: our will and Mary's will must be one—that of serving a common Lord Christ. Hence the Virgin Most Prudent repeats to us what she suggested to the servants at the marriage of Cana: "Do whatever He shall say to you." (John ii, 5.) And the command of Christ is this: "If thou wilt enter into life keep the commandments." (Matthew xii, 51.) Let all, therefore, take this for certain that if the devotion they profess towards the Blessed Virgin does not keep them from sin or inspire in them the desire to amend their evil course since it fails to produce its natural fruit. Should any think that all this requires further proof, most opportune confirmation is supplied in the very dogma of the Immaculate Conception of the Blessed Virgin. For to say nothing of Catholic tradition which is a fount of truth in the same way that the Scriptures are, how come it that the persuasion of the Immaculate Conception of Mary has at all times appeared so thoroughly in accord with the Christian sense as to see grafted and innate in the soul of every member of the faithful. "We shrink in horror," thus does Denis, the Carthusian, admirably explain the matter, "from the thought that the woman who was to crush the head of the serpent should ever have been crushed by him, and that the Mother of the Lord was the child of the demon." (2 Sent. d. 3, q. 1.) The Christian people never could bring themselves to admit that the holy, undefiled and innocent flesh of Christ could have been in the bosom of the Virgin, taken from a flesh which had ever for a single moment been stained. And why this, but that God and sin are divided from each other by an infinite chasm. This is without doubt the reason why Christendom has everywhere held that the Son of God, "before He washed us from our sins in His blood," by the assumption of human nature, must by a singular grace and privilege; have preserved free from all original sin, from the first instant of her conception, her in whose breast He was to be made man. God, then, so thoroughly detesting sin that He willed the future Mother of His Son to be free not only from all voluntary stain, but also by a gift most singular bestowed through the future merits of Christ, from that stain which all of us, children of Adam, bring with us a fatal legacy—who can deny that the first duty of all who earnestly desire to win favor from the Virgin by their devotion, must be that of amending our vicious and corrupt habits and of subduing the passions which urge us to evil?

If, too, we wish, as all of us should wish, that our devotion to Mary be full and in all ways perfect, we must go further and study by all means to imitate the example she has given us. It is a rule established by God that all who earnestly desire to attain eternal happiness must reproduce in themselves, by imitation, the form for the patience of the sanctity of Christ. "For whom He foreknew, He also made conformable to the image of His Son that He might be the first-born among many brethren." (Rom. viii, 29.) But since our weakness is such that we are prone to be dazzled by the greatness of the Exemplar, Divine Providence has proposed for us another exemplar who, being the nearest possible to Christ that human nature is capable of, answers still better to our littleness. And this second exemplar is no other than the Virgin. "Such was Mary, says St. Ambrose on this subject, "that her life alone is a lesson for all." And from this he justly concludes: "Let there be delineated before us as in an image the virginity and the life of Mary most holy, from whom, as from a mirror, is reflected the beauty of chastity and the form of virtue." (De Virginitate. l. 2, ch. 3.) But albeit it is fitting that her sons should not omit to imitate any of the excellences of their most holy Mother, we desire the faithful to be particularly earnest in copying these virtues, which are the chief of all, and as it were, the nerves and strength of Christian wisdom, by which we mean faith, hope and charity toward God and man. The life of the Virgin in all its parts was ever resplendent with the brilliancy of these virtues, but that same splendor was most strikingly manifested when she was standing by her dying Son, Jesus crucified, and He is rebuked in blasphemy "for having made Himself the Son of God." (John xiii, 7.) Yet she, with unshaken ecstasy, recognizes and adores His divinity. She lays Him dead in the sepulchre, yet doubts not that He will rise again. The love for God which consumes her makes of her a sharer and companion in the passion of Christ; and together with Him, as if fearful of her own sorrow, she asks pardon for the slayers, though they cry out in their obstinacy: "His blood be upon us and upon our children." (Matthew xxvii, 25.)

But lest it be thought that we have lost sight of Our subject, which is the Immaculate Conception, what great and effectual succor will be found in it for the preservation and right development of those sacred virtues. What truly is the point of departure of the enemies of religion for the sowing of the great and serious errors by which the faith of so many is shaken? They begin by denying that man has fallen by sin and been cast down from his former position. Hence they regard as mere fables the original sin and the evils that were its consequence, namely, the corruption of the very origin of the human race, and the consequent ruin of all human offspring and the evils introduced among mortals and the necessity of a Restorer. Once all this is admitted, it is clear that there is no longer place for Jesus Christ or for the Church or for grace or for an order that transcends nature—in short, the whole edifice of faith is uprooted from its foundations. But, on

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out of the total population of the Dominion, according to the last census, which is 5,371,051, we are over 41 per cent. of the whole population, or nearly one-half, and the administration of the Church is a matter of much importance.

We hope that the proposed Council, when held will be productive of much good. The Dominion is divided into eight Provinces with twenty-nine Sees. Newfoundland is also an ecclesiastical province, with three Sees, and as it will probably before many years, be incorporated into the Dominion of Canada, it may also be represented at the plenary Council.

British Columbia was only recently erected into an ecclesiastical Province consisting of two Sees, Victoria and Vancouver, of which Vancouver was previously attached to the province of Oregon in the United States.

There have been several plenary or national Councils held in the United States, and they have greatly contributed towards the progress and influence of the Church. The proposed Council will be the first of the kind in Canada, and we have no doubt its influence for good will also be very great.

Beginning next Sunday a Mission will be given in St. Peter's Cathedral, as has been previously announced, by three Jesuit Fathers. The Mission will be continued for two weeks, the first being set apart for the women, and the second for the men. The people of this city and the surrounding country have reason to be grateful to His Lordship the Bishop of London for this special occasion thus placed at their disposal in order to obtain the numerous graces and blessings which will be theirs if they faithfully attend the various spiritual exercises.

We regret exceedingly that Rev. John O'Neil, parish priest of Kinkora, Ontario, has been taken seriously ill. This will be sad news to Father O'Neil's many admirers and friends throughout this diocese. We feel sure that prayers without number will be offered to the Throne of Grace that this good priest will yet be spared many more years to minister to the flock whose respect and love have been his for over a period of forty years.

PROMINENT CATHOLIC.

In this issue we publish an account of a presentation and banquet tendered by H. P. Sharpe, Esq., on the occasion of his removal to Toronto to occupy a much higher position in the service of the Dominion Express Co. For a number of years he had been manager in London. Mr. Sharpe was one of the most prominent and highly esteemed Catholics of this city, a member of the Separate School Board and the St. Vincent de Paul Society. He was also a member of Branch No. 4 of the C. M. B. A. His departure is a distinct loss to London, but will be a great gain for the Queen City. The Publisher of the CATHOLIC RECORD joins with Mr. Sharpe's host of friends in wishing himself and his estimable family long life and abundant success in their new home.

CATHOLIC NOTES.

The Catholics of the northwest end of Glasgow, Scotland, will shortly have a new parish erected for their better convenience. A life of Bishop Grandin, the saintly prelate of the far Northwest, has just been completed by Father Jonquet, O. M. I., of Winnipeg, Manitoba.

There are at present thirty-two students for the priesthood in the Scotch College at Rome, and six of these were until lately ministers of the Church of Scotland. In proportion to their small number Catholics are handsomely represented on the English peerage. They are twenty six in number and most of them are associated with the history of the country, calling up many stirring and romantic recollections. The baronets are thirty four.

Immigration into Manitoba and the Northwest Territories continue to increase, adding immensely to the responsibilities of missionary Bishops. In the diocese of St. Boniface alone there are now 30,000 Galicians, mostly Catholics. But they are poor, like the majority of immigrants.

One of the most noted conversions to the Catholic faith in St. Louis recently is that of Capt. Algernon Sartoris, grandson of former President Gen. U. S. Grant. He was baptized in a chapel connected with St. Louis University by Rev. John Conway, S. J. Most Rev. J. J. Glennon, coadjutor Archbishop of St. Louis, acted as sponsor. Capt. Sartoris was a former member of the Episcopal Church.

An autograph letter written by St. Francis of Assisi to one of his friars in the thirteenth century, which was in possession of their municipality of Spoleto, disappeared several years ago and came into the hands of an Italian priest, who sent it to the late Pope. By order of Pius X. the precious manuscript has now been returned to the city of Spoleto, where it is to be preserved in the Cathedral. The act of restitution made by the Archbishop, Mgr. Serafini, in behalf of the Pope, was witnessed by all the authorities of the city, in presence of a notary, who drew the official records of the ceremony.

Rev. P. Augustine Minkel, of the illustrious order of St. Benedict, and pastor of St. Bartholomew's Crab Tree, Westmoreland county, has the spirit of

St. Francis Xavier. Recently while away from home in search of needed health he learned that small-pox had broken out in the parochial residence and that his substitute was quarantined. He at once returned to Crab Tree, and in order to be near the church he took up his quarters in temporary improvised rooms in the stable adjoining the parochial residence. Here he remained day and night engaged in the arduous duties involved by this fell scourge among his people, and it was not for four weeks that he could occupy the parochial residence.

JUBILEE OF THE IMMACULATE CONCEPTION.

CONTINUED FROM FIRST PAGE. the contrary, let the nations believe and confess that the Virgin Mary, in the first instant of her conception was free from all stain, and it follows that they admit both original sin and the redemption of mankind by Christ, and the Gospel and the Church, and even the very law of suffering—all which everythingavoring of rationalism and materialism is torn up by the roots and destroyed and to Christianity remains the glory of guarding and defending the truth. Nor is this all—the adversaries of the faith, especially in our time, possess in common the vice of repudiating and of professing that they repudiate all obedience to the authority of the Church, and even to all human authority, in order that they may thus more easily tear the faith from the minds of men. Hence those beginnings of anarchism, that most pestiferous obstacle to natural as well as supernatural order. Now even this plague, which is equally destructive of civil and of Christian society, finds its antidote in the Immaculate Conception of Mary, by which we are all constrained to recognize in the Church a power to which not only the intellect, but the will, must submit, since it is through this subjection of the intellect that the Christian people salute the Virgin with the hymn: "Thou art all fair, O Mary, and there is no original sin in thee." (Grad. of Mass for Feast Immac. Con.) And thus we have another proof of the justice with which the Church attributes to the august Virgin "the merit of having destroyed by herself all heresies in the whole world."

And since, as the Apostle says, faith is the substance of things to be hoped for, it is clear that by the Immaculate Conception faith is confirmed and that we atreat the same time excited to hope. All the more since the Virgin herself is exempt from original sin, because she was to be the Mother of Christ; and she was the Mother of Christ in order that the hope of eternal blessings might be revived in us.

Passing from charity toward God, who can contemplate the Immaculate Virgin without feeling moved to fulfill that precept which is called peculiarly His own, namely that of loving one another as He loved us. "A great sign," thus the Apostle St. John describes a vision divinely sent him, "appeared in the heaven: A woman clothed with the sun, and with the moon under her feet and a crown of twelve stars upon her head." (Apost. Rev. xii. 1.) Everybody knows that this woman signified the Virgin Mary, the stainless one who brought forth our Chief. The Apostle continues: "And being with child she cried travailing in birth and was in pain to be delivered." John, therefore saw the Most Holy Mother of God already in eternal happiness, yet travelling in a mysterious childbirth. What birth was it? Surely it was the birth of us who kept still in exile, are yet to be generated to the perfect charity of God and to eternal happiness. And the birth pains show the love and desire with which the Virgin from heaven above watches over us and strives with unwearying prayer to bring about the fulfillment of the number of the elect.

The same charity we desire that all should earnestly endeavor to attain, taking special occasion from the extraordinary feasts in honor of the Immaculate Conception of the Blessed Virgin. O how bitterly and fiercely is Jesus Christ being persecuted, and the most holy religion which He founded! And how grave is the peril that threatens many of being drawn by the errors that crawl on all sides, and abandoning the faith: "Let him who thinks he stands take heed lest he fall." (1. Cor. xi. 12.) And let all with humble prayer and entreaty implore of God, through the intercession of Mary, that those who have abandoned the truth may repent. We know, indeed, from experience that such prayer, born of charity and leaning on the Virgin, has never been in vain. True, even in the future the strife against the Church will never cease, "for there must be also heresies, that they also who are reproved may be made manifest among you." (1. Cor. xi. 19.) But neither will the Virgin ever cease to succor us in our trials, however grave they be, and to carry on the fight fought by her since her conception, so that every day we may repeat: "To-day the head of the serpent of old was crushed by her." Office Immac. Con. at 11. vespers, Magnific.

And that heavenly graces may help us to perfect the imitation of the Blessed Virgin more abundantly than usual during this year in which we may her fuller honor, and that thus we may more easily attain the aim of restoring all things in Christ. We have seen, as in the example of Our Predecessors, to grant to the Catholic world an extraordinary indulgence in the form of a jubilee.

Wherefore, confiding in the mercy of Almighty God and in the authority of the Blessed Apostles Peter and Paul, by virtue of that power of binding and loosing which, unworthy though we are, the Lord has given us. We do concede and impart the most plenary indulgence of all their sins to the faithful, all and several of both sexes, dwelling in this Our beloved City, or who come to it, who from the first Sunday of Lent, that is from the 21st of February, to the second day of June, the solemnity of

the Most Sacred Body of Christ, inclusively, shall three times visit one of the four Patriarchal basilicas, and there for some time pray God for the liberty and exaltation of the Catholic Church and this Apostolic See, for the extirpation of heresies and the conversion of all who are in error, for the concord of Christian princes and the peace and unity of all the faithful, and according to Our intention; and who within the said period shall fast once using only meagre fare except the days not included in the Lenten Indult; and after confessing their sins shall receive the most holy Sacrament of the Eucharist; and to all others, wherever they be, dwelling outside this city, who within the time above mentioned or during a space of three months, even not continuous, to be definitely appointed by the Ordinaries according to the convenience of the faithful, but before the eighth day of December, shall three times visit the cathedral church, if there be one, or, if not, the parish church, or, in the absence of this, the principal church, and devoutly fulfill the other works above mentioned. And We do at the same time permit that this Indulgence, which is to be gained only once, may be applied in suffrage for the souls which have passed from this life united in charity with God.

We do, moreover, concede that travelers by land or sea may gain the same Indulgence immediately they return to their homes, provided they perform the works already noted. To confessors approved by their respective Ordinaries We grant faculties for commuting the above works enjoined by Us for other works of piety, and this concession shall be applicable not only to regulars of both sexes, but to all others who cannot perform the works prescribed, and We do grant faculties also to dispense from Communion children who have not yet been admitted to it.

Morover, to the faithful, all and several, the laity and the clergy, both secular and regular, of all orders and institutes, even those calling for special mention, We do grant permission and power, for this sole object, to select any priest, regular or secular, among those actually approved (which faculty may also be used by nuns, novices and other women living in cloister, provided the confessor they select be one approved for nuns) by whom, when they have confessed to him within the prescribed time with the intention of gaining the present jubilee and of fulfilling all the other works requisite for gaining it, may on this sole occasion and only in the forum of conscience be absolved from all ex-communicatio, suspension and other ecclesiastical censures pronounced or inflicted for any cause by the law or by a judge, including those reserved to the Ordinary and to Us or to the Apostolic See, even in cases reserved in a special manner to anybody whomsoever and to Us and to the Apostolic See; and they may also be absolved from all sin or censure reserved to Us and to the Apostolic See, on condition, however, that a salutary penance be enjoined together with the other prescriptions of the law, and in the case of heresy after the abjuration and retraction of error as is enjoined by the law; and the said priests may further commute to other pious and salutary works all vows, even those reserved to the Ordinary and to Us (except those of chastity, of religion and of obligations which have been accepted by third persons); and with the said penitents, even regulars in sacred orders, they may dispense from all secret irregularities contracted solely by violation of censures affecting the exercise of said orders and promotion to higher orders.

But We do not intend by the present Letters to dispense from any irregularity whatsoever, or from crime or defect, public or private, contracted in any manner through notoriety or other incapacity or inability; nor do We intend to derogate from the Constitution with its accompanying declarations, published by Benedict XIV. of happy memory, "Sacrosanctum concilium," nor is it Our intention that these present Letters may or can in any way avail those who by Us and the Apostolic See or by any ecclesiastical judge have been by name ex-communicated, suspended, interdicted or declared under other sentences or censures, or who have been publicly denounced, unless they who necessary come to an arrangement with parties concerned.

To all this We are pleased to add that We do concede and will that all retain during this time of jubilee the privilege of gaining all other indulgences, not excepting plenary indulgences, which have been granted by Our Predecessors or by Ourselves. We close these Letters Venerable Brothers by manifesting anew the great hope We earnestly cherish that through this extraordinary gift of Jubilee granted by Us under the auspices of the Immaculate Virgin, large numbers of those who are unhappily separated from Jesus Christ may return to Him, and that love of virtue and fervor of devotion may flourish anew among the Christian people. Fifty years ago, when Pius IX. proclaimed as an article of Faith the Immaculate Conception of the most blessed Mother of Christ, it seemed, as We have already said, as if an incredible wealth of grace was poured out upon the earth; and with the increase of confidence in the Virgin Mother of God, the old religious spirit of the people was everywhere greatly augmented. Is it forbidden us to hope for still greater things for the future? True, we are passing through disastrous times, so that we may well make our own the lamentation of the Prophet: "There is no truth and no mercy and no knowledge of God on the earth. Blasphemy and lying and homicide and theft and adultery have inundated it." (Os. iv., 1-2.) Yet in the midst of this deluge of evil the Virgin Most Clement rises before our eyes like a rainbow, as the arbiter of peace between God and man: "I will set My bow in the clouds and it

shall be the sign of a covenant between Me and between the earth." (Gen. ix. 13.) Let the storm rage and the sky darken—not for that shall we be dismayed. "And the bow shall be in the clouds and I shall see it and shall remember the everlasting covenant." (Ibid. 16.) "And there shall no more be waters of a flood to destroy all flesh." (Ibid. 15.) Oh, yes, if we trust as we should in Mary, now especially when we are about to celebrate with more than usual fervor her Immaculate Conception we shall recognize in her that Virgin most powerful "who with virginal foot did crush the head of the serpent." (Off. Immac. Con.) In pledge of these graces Venerable Brothers, We impart the Apostolic benediction lovingly in the Lord to you and to your peoples.

Given at Rome at St. Peter's on the second day of February, 1904, in the first year of Our Pontificate.

PIUS X., POPE.

THE FAULTS OF MEN.

A SEVERE INDICTMENT DRAWN UP BY A BALTIMORE PASTOR—GREAT VOID IN THE MALE CHARACTER.

REV. C. F. THOMAS in Baltimore Sun.

A strong prejudice exists against men. They are given no credit for virtue: none for high, noble purpose; none for the tender sentiments of love and devotion; none for piety and religion. They are considered hard, cruel, selfish, ambitious, "without affection, without fidelity, without any mercy." John Ruskin has called attention to the character of the men in Shakespeare's plays as illustrative of the general opinion held about men when compared with women. There is depicted not entirely heroic figure in all his plays. If there be any nobility, any virtue, any strength of character, any show of wisdom—if there is any sacrifice, any devotion to duty, any magnanimity, it is to be found in a woman, never in a man. Othello is so simple as to leave him a prey to every base practice around him; Hamlet is indolent and drowsily speculative; Romeo an impatient boy; the Merchant of Venice languidly submissive to adverse fortune; Richard III. a septic; Iago a consummate villain. From man no high conceptions, no heroic purpose can be expected. Men are always unfortunate dupes to blindness, helplessness and vindictive passion.

The same writer says that Sir Walter Scott has only three men who reach the heroic type. In all the others there is either the selfishness and narrowness of thought of Balaam or the weak religious enthusiasm of Edward Glendinning.

Even the types that David of old had before him were not of the best and grandest. There was Absalom, his son, whose wickedness and rebellions caused him much bitterness and sorrow. The prominent men who lived before him were not calculated to produce in him reverence and admiration. Most of them were noted for their iniquities, their crimes and evil lives. Even the character of Moses was not above reproach. Adam was weak, fickle and ignoble; his sons much worse. David himself was by no means invulnerable. Nobility was displayed by the women, not by the men of Old Testament times. And therefore there is just a tone of disgust and disappointment struck by the knowledge of David's character in his sentence: "What is man, O Lord, that Thou shouldst be mindful of him, or the Son of Man that Thou shouldst visit him?"

Is the representation made on the stage and in the novel borne out in private judgment and practical life? Families tell you that they would rather have girls than boys, and many say men have nothing to redeem themselves. They are found more at the clubs than at home, more in the street than at prayer. They are coarse, given to vulgarity, prone to succumb to passing trouble and to easily yield to temptation. Not often are they found equal to pressing emergency, and seldom do they show the courage of their convictions. They lack wisdom in counsel, skill in execution, nerve in danger and constancy in difficulty. As lovers they are inconstant and silly; as husbands they are recklessly impatient or obstinate and foolish; as fathers they are incompetent to understand their children; as young men they are playthings of fantastic fortune, and only by accident survive, not vanquish, the trials they involuntarily sustain; as older men they have no character, earnest in purpose wisely conceived or dealing with forms of evil definitely challenged and resolutely subdued. There are such generally that it seems almost a mistake to have given them the place of dignity and hardship and intrusted to them the bread-winning office in the family and the directing influence in public affairs. There are so many of them headless or heartless. They drink, gamble, are unfaithful to wedded faith and pledged trust; they scorn domestic virtues and boast of freedom from parental and conjugal restraints. It is hard to impress them with sentiments noble and glorious, to bring them under the influence of religion or instill the germs of piety to make them other than men of gold, selfish, overbearing, cruel, with no deep sense of honor and refinement, vulgar, repulsive and scoffers at virtue.

Perhaps it is because they are thrown out early and most intimately into contact with all that is hard and cold and bitter and severe in the world; perhaps it is because the struggles they have to sustain and the broader insight into human ways and human life given to them to destroy in them the tender emotions and leave their hearts callous or dead to pity, to sympathy, to love; perhaps it is because they are not understood and have been trained in uncongenial molds and raised on unpalatable food; but the men are not what they can be and should be, not that into which their nature is capable of evolution. We must acknowledge a great void in the male character, a pressing need in his life. Man in the

concrete falls far below man in the abstract. The men we meet do not come up to the height on which we should be placed, and we do not experience the chivalry, the nobility, the honor, the intelligence, the bravery that we might deem attributes of the sex. The catastrophe in almost every turn of life is brought about by the folly or fault of a man.

As men are so will the world be. I do not believe it is the women who make the men. Women do exercise an influence or control over the men; they do at some time elevate men and pull down others; yet a man may raise a woman to his sphere, but a woman can never raise a man to hers. The men of the land and of the world are not molded by them. It is the men that imprint their characters on society and on the family. Their deeds bring woe or woe to the nation and their conduct wrecks the family or causes its happiness.

Let men arouse themselves and cease to be a disgrace to their families and a shame to their acquaintances. Let them not drink or squander their earnings at the gaming table and the bar. Let them not abandon their homes to seek their pleasures at the club or among reckless, dissipated companions; for they, too, often make of their dwellings boarding and lodging houses rather than homes. Clubs form one of the worst enemies of the home and should receive no encouragement. Let married men especially remember it is theirs to love and cherish their wives and children, and let them stay at home to do it. They are away from home enough at work. Let them go to no place to which they cannot take their wives or children. Let them delight in providing good shelter and decent apparel for them: some men dole out money to them as if they were bestowing charity. Let them give them attention, respect and friendship. If only men would give to their own at home one-half of the kindness, politeness, attention, respect and money and time they give to others how many wives and children would be more happy!

Let young men display less frivolous dispositions, more energy, more stability of character, more capacity for earnest, serious, constant work. Most of them have no sacred, worthy ambition—they are unrefined, effeminate and indolent. They may be bold yet reckless, cautious yet cowardly, and they do not have the strength of their passions or to control the tendencies of their natures.

Let them all be men of religious principles. Let piety and religion be as second natures. Men scoff at these. They think they can afford to despise or neglect the spirit, commands and practices of religion. But they have no duty more urgent, no prerogative more glorious than what religion gives them. They are the lords of creation, the first God placed on earth. They first of all are bound to pay to God the homage and worship He demands from humanity. They are the heads of the family; through them are wives and children to be brought to sing the praises of the Father of all. They are the leaders of the nation, and the nation as God's society must recognize the presence and authority of the Sovereign Ruler above. Who can give recognition better than men, who govern and lead the nation? They are the patriarchs and priests of nature and they must offer sacrifices to nature's God.

Under the influence of Religion men will reform their conduct toward women. Men are sadly deficient in the sense of chivalry toward women. Let a man so act that every woman can feel safe in his company; so act that reverence may be the motive of his conduct; act toward every woman with that innate sense of respect and awe he feels toward his mother and disdain and refrain from every indignity which if done by others toward his sister would be avenged at the point of the pistol. Self-control, self-respect, honor—the gifts of religion—will secure for men the confidence of the world, and women can be found in their company without subjecting themselves to sinister remarks. The perfect gentleman—the perfect man—never by word, look or gesture, lets a woman be otherwise impressed than by his sense of reverence and respect. Attentions prompted by this any woman is proud to accept, and a man who secures victory over his baser self any woman will honor with her esteem and friendship.

A VILE INSULT.

From the Knights of Columbus Register. The Forward Association, a socialist organization, composed of Hebrews, held a ball at Madison Square Garden on Saturday evening, February 6, at which 12,000 attended. It was a masquerade affair. Numerous features, some amusing and some disgusting, such as those who frequent such balls desire, gave zest to the ball.

One of the exhibits was that of "four men, dressed as nuns, who danced around the floor, smoking cigarettes. The crowd lashed them with toy whips." This description is taken from the New York Sun of February 7.

"Four men, dressed as nuns, smoking cigarettes! They danced around and were lashed by toy whips! That is an amusement of the Socialist Jews, which is used to illustrate the segregation of pious women from the world, was permitted in Madison Square Garden! The dancers smoked cigarettes. This could have been done, as were their other actions, solely to convey their desire to burlesque and insult in a shameful manner the calling of Catholic Sisters.

These Sisters devote their lives to pious works, to teaching, to nursing, to caring for the aged, the blind, the indigent and the wounded, to rendering aid and to multitudinous works of charity and of mercy. The act of these Socialist Jews was a vile insult that should be resented by every Catholic.

It would be at liberty within this own heart and darkness will not overwhelm them.

A PLENARY COUNCIL IN CANADA.

An important item of news comes from Ottawa to the effect that a meeting of distinguished clergymen from all parts of the country was held in the Archbishop's Palace during several days last week. The object of the meeting was to make preparations for the holding of a Plenary Council of the Catholic Church in Canada. The Government of the Church up to the present time in this country was carried on by the general laws of the Church and by Provincial Councils, as for instance, in this Province we have had the Council of Toronto, which was approved by the Holy See. However, as the population of Canada is increasing, and as nearly half the people of the whole Dominion is Catholic, it is evident that a Plenary Council will be a powerful assistance in promoting unity of discipline and harmony throughout the several Ecclesiastical Provinces.

The holding of the Council will remind the Catholics of the advantages they enjoy as members of the Church of Christ; and now that the Church is being persecuted in many of the old countries, we should appreciate and be thankful that they live in a country where the rights of the Church are respected and where they possess liberty without license.

We predict great results from the holding of this Plenary Council, and the names of the Priests selected by the Archbishops and Bishops to make the necessary preparations are a guarantee that the work will be well and faithfully done.

The following are the names of the clergymen and the ecclesiastical Provinces they represent:

- Halifax. Very Rev. S. MacDonald, V. G., Antigonish, and Rev. J. Levallois, Professor in the Edrist Seminary, Halifax.
Quebec. Monsignor Marois, V. G., Quebec, and Rev. A. Paquet, D. D., Quebec Seminary.
Montreal. Monsignor Archambault, Vice Rector Laval University, and Very Rev. C. Leong, Superior of the Sulpician Order, Montreal.
Ottawa. Rev. R. M. Rouleau, Professor of Theology in the Dominican Order, and Rev. E. Latulippe, Pembroke.
Kingston. Very Rev. John Masterson, V. G., Prescott, and Venerable Archdeacon Casey, Lindsay.
Toronto. Very Rev. J. J. McCann, V. G., Toronto, and Very Rev. J. E. Meunier, V. G., Windsor.
St. Boniface. Very Rev. J. E. Emery, O. M. I., and Rev. M. Froot, O. M. I., Ottawa.
Vancouver. Rev. W. J. Murphy, O. M. I.

GREGORIAN MASSES.

SOMETHING ABOUT THE TIME-HONORED DEVOTION.

Since the days of St. Gregory the Great the devotion he inaugurated for the release of a soul from purgatory has been widely practiced. This is the offering of the Holy Sacrifice of the Mass thirty times in succession. The current number of the Ecclesiastical Review gives the origin of the devotion. St. Gregory in his Book of Dialogues tells us how during the peaceful days which he spent in retirement within the monastery walls of St. Andreas on the Coelian Hill, in Rome, one of the monks named Justus, whom he greatly loved, became ill; and although the sick man was attended with great care by his own brother, a physician named Copiosus, he died after a little. Then Gregory, on the very day of the monk's death, ordained that the Holy Sacrifice of the Mass should be celebrated for the repose of the departed soul, on each day of the next succeeding thirty days. On the thirtieth day Copiosus, the physician, had a dream in which his brother, appearing to him in great joy and splendor, told him that he had that day entered into the great glory of Paradise. When Copiosus, ignorant of the order which Gregory had given in his monastery regarding the celebration of the daily Mass for thirty days, came to the latter and related the vision, Gregory gave thanks to God, for he attributed the coincidence by which Justus was released from pain to the efficacy of the Divine sacrifice.

The fact soon became widely known, and when subsequently the holy influence of Gregory was spread abroad through his elevation to the Supreme Pontificate many priests were eager to imitate his devotions and pilgrims from France and Spain who came to Rome to visit the tomb of the Apostles were in the habit of going to the monastery of St. Andreas on the Coelian Hill, that they might celebrate the holy mysteries at the altar where Justus had obtained his release from purgatory, in the hope that they might receive a like assurance for some departed friend.

In recent years Leo XIII. confirmed the practice of this devotion in behalf of the faithful departed and encouraged the same as based upon a reasonable view of the mercy of God, who thus honors the memory of His faithful servant Gregory, by according particular graces to the souls recommended through his intercession.—Catholic Columbian.

Good Work for Lent.

Now that the penitential season has come, all should try earnestly to enter into the spirit of the Lenten days, and to conform our actions to the rules laid down. All may not be able to fast, but those who cannot should make up in prayers and good works; in little acts of sacrifice and in special visits to the Blessed Sacrament. Of course all who can possibly do so will go to Mass every morning during Lent, and try and attend the evening devotions twice a week. Nothing is more edifying than to see the large crowds who attend the early Masses in so many city churches, before going to their day's work. Such piety will surely be rewarded by the Eucharistic King Whom they love to honor.

A coward can't stand defeat. It is only a brave man or woman who can turn a defeat into a triumph.—Success.

Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. COXXIII.

The Springfield Republican prints a Boston letter, dated Jan. 19, which I think would be the better for some considerable modifications.

The letter is a comment on a book or article of a French Catholic, M. Henri Bremond, treating in part of the witty canon of St. Paul's, Sydney Smith.

The Republican writer refers to Smith's Plymouth letters, "which," says he, "Bremond somehow connects with the Catholic emancipation bill of Peel, long afterwards."

The correspondent says that Bremond treats the Oxford accusations to the Catholic Church with some appreciation of their causes, but without impartiality, for he is blind to the real nature of his infallible Church.

He speaks of Bremond's "infallible Church." Now he either knows or he does not know that the Catholic Church expressly disclaims infallibility in life, in policy, in administration, even in doctrine, so far as this is not magisterially taught or unanimously received as revealed.

He refers to what he views as "the fact that the French government and people seem determined to control the monastic orders, rather than to be controlled by them, as so much of the secular world has been since they began their career in Egypt."

That the present French government is determined to control, or more properly to suppress, the monastic orders, seems beyond dispute. M. Waldeck-Rousseau, the author of the Associations Law, has declared that he meant it for regulation, but that M. Combes is applying it for destruction.

How have the French people been hitherto controlled by the Orders? In no other way than that they have been greatly influenced by them, which, in the very nature of free society, they have a perfect right to be, just as any man, or any body of men, has a perfect right, within the limits of Christian morals, to influence other men as deeply as they may.

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Pope Benedict XIV. declares that all such matters appertain wholly to the State. What despotism is it then for the French Government to constitute itself supreme, not only in civil administration, which no one disputes, but in the court of conscience!

Of course, as all French pastors teach precisely the same thing concerning divorce as the orders, Combes' denunciation of the latter is a veiled menace to the whole Church. "To-day the monk, to-morrow the priest."

The impending abrogation of the Concordat is likely to be followed by an active persecution. No people are quicker than the French to take in the lesson that repression amounts to little if it stops short of extermination. Herr Ibsen's pious aspiration for the return of the merry days when heads were falling thick may perhaps not remain so very long unfulfilled.

This correspondent, we have seen, expresses an indirect, but tolerably distinct, disapprobation of Monasticism throughout all ages. He seems, at least, to make it pretty clear that he would be glad if the "secular world," by which he means the Christian laity—perhaps including the secular priesthood—had strangled it in the birth, and so escaped being "so largely controlled by it."

However, I fully agree with Salmeron, that the Orders ought to have in our time no franchises above civil associations.

This gentleman's attitude towards Monasticism seems to deserve still further remark.

CHARLES C. STARBUCK. Andover, Mass.

THOU SHALT NOT KILL.

All who understand the reciprocal relations established by the fact that man must conceive the fact that his proper observance leads to man's happiness. It teaches us the lesson that we must live for one another, not wholly for self.

Both in the old and the new law to love God above all things is the first and greatest commandment. And the second is like unto the first: thou shalt love thy neighbor as thyself.

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FIVE-MINUTE SERMON. Fourth Sunday in Lent.

CONSTANT PRAYER. "Watch ye and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." (St. Matt. xxvi. 41).

Not infrequently, my dear brethren, a priest is told when he asks his penitents about their prayers, that they have been too much put out to say them; that they have had so much trouble, so many anxieties and disappointments that they have had no satisfaction in praying.

Some people think, or at all events act, as if they thought that prayer is a kind of spiritual luxury, a thing to practise as long as things go well and pleasantly, but to leave off when the times are dark.

Now, we all know that to tell a lie is sin; that Almighty God has commanded us not to depart from the truth.

Take another example, and a more important one. All Catholics know, owing to the advantages of their birth and education, that God has founded His Holy Catholic Church and that He preserves it in the world in order to teach His truths and to administer the sacraments which He has instituted as the means of grace and sanctification.

But when we come to those things which are necessary, not merely because God has commanded or forbidden them, but because they are made by Him means to the end, then the omission of such things involves more serious consequences.

Now, there are some things which are necessary to salvation, not merely because God has commanded them, but as means to attain it, and among these things is prayer.

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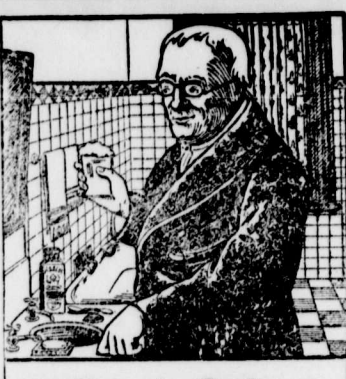
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A Man is Only as Old as He Feels.

Some people are always young—in spirit and vigor. The man who feels his age is the man who neglects his stomach and liver.

Abbey's Effervescent Salt

strengthens the system to resist the added strain. A perfect laxative. It removes all poison from the system. Purifies and enriches the blood.

THEY THAT SUFFER.

REV. JOHN TALBOT SMITH IN "CHRIST'S FOOT." A friend of St. Catharine of Siena once enjoyed a moving experience in her presence.

Touching and beautiful as was this experience, it finds a parallel to the common experience of human suffering. One has only to look closely into the face of a hospital patient, wasted by disease, marked by the deeper suffering of the mind, pitiful in its exhaustion, to see the face of Christ in His divine agony.

For suffering in the end destroys utterly our selfishness by destroying us. We are no longer a force in the little world, only objects of pity, often of disgust, until the grave closes upon us.

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Advertisement for North American Life Insurance Company. Includes a map of North America and the slogan 'You Expect'.

NORTH AMERICAN LIFE ASSURANCE COMPANY. HOME OFFICE: TORONTO, ONT. L. GOLDMAN, A.I.A., F.C.A. Managing Director. JOHN L. BLAIKIE, President. W. B. TAYLOR, B.A., LL.B., Secretary.

Religious Articles

Table listing various religious articles such as Rosaries, Statues, Crucifixes, and their prices. Includes items like 'Imitation Pearl', 'Torquoise', 'Brown Cocoa', etc.

The Catholic Record, London, Ont.

Regular \$10.00 DAY AND NIGHT FIELD CLASSES Only \$3.65 FOR FIELD OR MARINE USE

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Advertisement for The National Trading Co. featuring binoculars. Includes an illustration of binoculars and text describing their quality and price.

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BY MAIL. We teach them thoroughly and at a small cost. Write for our free booklet telling about the course. Canadian Correspondence College.

Advertisement for The London Mutual Fire Insurance Co. of Canada. Includes an illustration of a woman in a dress and text about fire insurance.

New Goods. Silverware, Pocket Cutlery, Carvers, Carpet Sweepers, Wringers, X Cut Saws, Etc. COME AND SEE THEM.

The Purdom Gillespie HARDWARE COMPANY, Successors to Jas. Reid & Co. LONDON, ONT.

Vertical text on the far right edge of the page, including 'CHATS' and 'Heroin'.

THE CATHOLIC RECORD

LEAGUE OF THE SACRED HEART.

General Intention for March, 1904.

THE CHURCH IN HOLLAND.

The general intention for March is "The Church in Holland." As the Apostleship of Prayer is world wide in its scope, it is only natural that the status of religion in all parts of the world should claim its consideration occasionally, and demand a place in its prayers and intentions.

In regard to this month's intention the Messenger of the Sacred Heart says that the Catholic development in Holland has been wonderful, especially since 1853, when the hierarchy was re-established by Pope Pius IX.

The number of priests has doubled since 1853, while the members of the religious orders had multiplied in 1896 from 2,654 to 15,500; since then there has been a very considerable addition to the number of religious houses.

Political influence has naturally followed this religious development. The Catholic share in the recent electoral victory over the so-called liberals and socialists has been recognized by the appointment of three Catholics to seats in the present Cabinet.

LENTEEN ECONOMY CAN INCREASE THE BANK ACCOUNT.

There is more to Lent than that it is a time for fast and prayer. These, indeed, are the chief requisites for a good Lent, but they can have their consequences in making one economical and thoughtful, and from the enforced curtailing of table expenses, one easily finds his means accumulating, so that he can lay by something in the savings bank.

Everyone should be saving, and the bank should be available when he would put by something which he saves. Many number their depositors as the way up from forty thousand to one hundred and twenty five thousand. Men and women, boys and girls, old and young, rich and poor, are to be found among these millions and tens of millions of depositors this country over.

ST. PATRICK'S CONCERT.

The annual St. Patrick's Concert will be held this year in St. Mary's Hall, corner York and Lisson streets, London, on Wednesday, April 14th, at 8 o'clock.

- Lecture..... Dr. Hamilton.
Instrumental..... Ernest Corless Orchestra.
Recitation..... Miss Margaret Dunn, Miss Kathleen O'Meara, (pianist).
Solo..... Miss Watson, Toronto.
Solo..... Mr. Arthur Garthwaite.
Solo..... Mr. Arthur Garthwaite.
Xylophone Solo..... Mr. Harry McKinnon.
Tickets for sale at the CATHOLIC RECORD office. Price 25 cents.

ST. JOSEPH, OUR PATRON AND MODEL.

St. Joseph is, next to our Blessed Mother, the highest in the Heavenly Court, and next to her the most beloved here on earth. He was the friend, father, guardian and protector of the Holy Family, and stands ready to be the same to all Christians, for we are members of that same family by adoption.

Our Divine Lord, by taking our humanity, became our brother; then Mary became our Mother, and Joseph our Father, and as such we have his love and care, and as such we should give him our gratitude and our love. We glory in St. Joseph for all he was to our Divine Lord and to His Blessed Mother.

St. Joseph is the model for every Christian man and woman. He knew the trials and sorrows of life, and could sympathize with those who bore them, because in them he discerned the divine will, and by resignation gained greater interior consolations than his external trials. He experienced what every confiding Christian ever experiences, that God will not be wanting to those who put their trust in Him.

Political influence has naturally followed this religious development. The Catholic share in the recent electoral victory over the so-called liberals and socialists has been recognized by the appointment of three Catholics to seats in the present Cabinet.

HANDSOME AUTOMATIC BOBSLAY COUPLING.

We have had a call from Mr. F. B. McNamee, of Waterloo, Ontario, who is introducing a patent bobsleigh coupling which is his own invention. The chief feature of it is a crank which connects between the shaft and the front roller, providing means by a free swinging motion, for the rear roller to move forward and backward, which is a free necessary in any bobsleigh when the sled is rapidly drawn and governed by the driver, from the front end. This arrangement also permits the box or sled to be pulled, or otherwise, permanently fastened to both rollers without impeding the free action of the sled. It is made mostly of malleable iron castings and should be strong, durable and moderate in price.

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ARCHDIOCESE OF KINGSTON.

THE ARCHBISHOP VISITS BELLEVILLE.

His Grace Archbishop Gauthier occupied the pulpit in St. Michael's church, Sunday, Feb. 22nd, on the occasion of the Lenten fast. He quoted many instances to show that even in the early ages of the Church, the Holy Spirit had sent His prophet to tell the people that in forty days of penance, the divine vengeance was appeased. He asked those present to have the same spirit of penance, and to have the same spirit of penance, and to have the same spirit of penance.

C. M. B. A.

At a regular meeting of Branch 301, Centreville, Ont., on Feb. 22nd, 1904, the following resolutions were unanimously adopted: Whereas the C. M. B. A. has been pleased to call from among us into himself our greatly beloved brother, the late Mr. J. W. Evans, the loss of whom we deeply deplore, while with reverent remembrance we accept the consolation of the Divine Mercy in behalf of his soul, we have at this meeting humbly implored the Divine Mercy in behalf of our said brother, we have at this meeting humbly implored the Divine Mercy in behalf of our said brother.

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RESOLUTION OF CONDOLENCE.

At a regular meeting of Branch 228, at Dalhousie, the following resolution was unanimously adopted: Whereas the will of Almighty God to call to himself William Whistler, of our esteemed brother, Rev. John Wheaton, we have at this meeting humbly implored the Divine Mercy in behalf of our said brother, we have at this meeting humbly implored the Divine Mercy in behalf of our said brother.

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PRESENTATION AND BANQUET TO H. B. SHARPE, ESQ.

Mr. Harry Sharpe, who has been promoted by the Dominion Express Company to management of the Toronto office, was handsomely banqueted by his fellow-citizens last night and made the recipient of a magnificent presentation. The dinner was held at the Tecumseh House, there being a very large representation present, presided over by Senator Coffey. In every respect the evening was a success, and was a very great compliment to Mr. Sharpe.

During the dinner an orchestra played, while the speeches were interspersed with the best of music. The Kenwick Male Quartet were in excellent form all evening. Mr. Cyril Dwight-Edwards was heard to advantage in "Quail With Me" the Purple Wine" and was loudly applauded for his encore number, Tosti's "Good-bye." Mr. Chas. Wheeler was accompanied by Mr. J. W. McIntosh and Mr. J. Arnold Thomson both sang excellent songs, the latter rendering well "Off to Philadelphia," and "The Song of the Bow." Messrs. Wm. Ward, Dr. Becher and John Stevely, also contributed to the musical part of the programme.

Shortly before 11 o'clock Senator Coffey arose to propose the toast to "The King," and then to "Canada," introducing them in appropriately patriotic terms. Dr. J. B. Campbell was the first of two sponsors for "Canada." After some of his amusing stories, Dr. Campbell introduced chiefly by referring to the national and population features. If the population, he claimed, were increased and the present high standard of education kept up, the outlook for Canada was indeed bright.

Mr. John Stevely was then called upon and spoke eloquently of the land of the maple leaf, the land of boundless resources. Canada, he said, is a country which is rapidly increasing in commerce. He regretted that their guest was leaving London, but rejoiced with them all that he was stepping a little higher. He felt that Mr. Sharpe would go to the city of London.

Mr. Robert Muir Burns then read letters and telegrams of regret from Mr. C. S. Hyman, M. P., and others, who were unable to be present.

In proposing the toast "The Transportation Interests," Senator Coffey said the railway companies of Canada deserve the eternal gratitude of the people for the manner in which they have fought the elements for the past two months.

Mr. Walsh, on behalf of the management of the Dominion Express, thanked the people of London for their generous patronage, and paid a tribute to the services of Mr. Sharpe, to whom he was able to credit the success of the increase in railway mileage and freight traffic.

"Merchants and Manufacturers" were next toasted. The very happy remarks of Mr. M. Massey, followed by Mr. John Bowman, who claimed that the progress of the city was due to the merchants and manufacturers, pointing out the distribution of the city in the Province, to which one of the company remarked, "It's a shame!"

The sponsors for the City of London were Ald. Forristal, Stovely and Loch, who were joined fittingly to the toast, expressing the city's loss at the departure of Mr. Sharpe.

The health of Mr. Sharpe, the new manager of the Dominion Express Company was proposed, and he acknowledged the compliment in a neat speech.

The toast to "The Ladies" was not forgotten. Mr. William Ward proved the proper one to respond. That to the committee who had so well managed affairs followed, Messrs. Dr. J. B. Campbell, Wm. Ward, E. Cole and Wm. McPhillips, being the gentlemen. They, too, contributed to the good wishes.

Senator Coffey and Mr. Philip Panko, who acknowledged a vote of thanks to the chairman and vice-chairman, and others heard from Messrs. G. A. Newman, H. L. Meyer, B. C. McCann and W. J. Hyman. The last toast was to the health of Mr. George Black, who had rendered so much assistance, and he, as well as the others, made a felicitous reply.

The feature of the evening, of course, was the presentation to Mr. Sharpe, of an elaborate cabinet of silver, Senator Coffey read the address to Mr. Sharpe, in which he was congratulated on his promotion, and the wish was expressed that he would long continue to advance.

Mr. E. J. MacRobert made the presentation, adding his regrets for seeing Mr. Sharpe go. "During your stay here," he said, "you have endeared yourself by your unfailing courtesy and public spirit, and so great has been your popularity that it was a pleasure to let you go without making a 'cabinet minister' of you." The company cheered and sang "For She's a Jolly Good Fellow" in good style.

In reply Mr. Sharpe thanked the company for their kindness. In his eight years in London, he said, he simply tried to do his duty, and if he had made friends it was a pleasure. As for his successor, Mr. Sharpe hoped Londoners would extend to him the same fellowship.

Among the guests were Rev. J. T. Aylward; A. E. Berube, the new agent at London; J. P. Gay, D. F. A. G. T. R., Stratford; G. R. Baker, Toronto; W. H. Fisher, auditor, Dominion Express Company, Toronto; J. A. Boswell, superintendent Dominion Express, Montreal; M. H. Brown, A. G. F. A. C. P. R., Toronto; A. D. Chapman, National Express Company, New York; W. A.

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CARPETS—Special designs made for church use in Wilton, Brussels, Velvet, Tapestry and all wool ingrainings. COCOA MATTINGS—In all widths; for corridors, aisles, steps, etc. CORK CARPET—Specially suitable as a floor covering where extra warmth and noiselessness are required, as in church passages, aisles, stairways, and for infirmaries, hospitals, etc. LINOLEUMS, RUGS, REPPS FOR CUSHIONS, Etc., Etc.

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Remnants of SILK RIBBONS almost FREE. We have recently purchased several thousand yards worth of Ribbon Remnants, in London, England, much below the actual cost. These ribbons, of any quantity, are offered for sale at a very low price. The ribbons are in all widths, from 1/2 inch to 3 inches wide. Among them are: Grosgrain, Crepe, Satin, Tulle, and many other varieties of fashionable colors, all shades and widths. All first class. A large quantity of such ribbons are offered at any store in the land for many times their value. Don't miss this Bargain Sale. Wm. G. Gallagher, East Galtion, Ontario. Price per yard, only 25c. or 30c. per yard, postpaid. Military Supply Co., Box 1, Toronto.

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I can quickly sell for cash, without local publicity, your Business, Real Estate or Partnership, no matter where located. Send me full particulars, prices, etc. Address CHAS. E. POWELL, 19 West Michawak St., Buffalo, N. Y.

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Complete Office of Holy Week

According to the Roman Missal and Breviary. In Latin and English. 64 pages, postpaid 50 cents. Catholic Record Office, London, Ont.

Cut Price Sale of Violins

- No. 3—Maple, red brown, good model and finish.....\$ 2.00
No. 4—Flamed wood, yellow brown, good model and finish.....\$ 3.00
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1569 Christ's Entry into Jerusalem.
1561 Christ Preaching by the Sea.
2257 Madonna.
1561 Christ Preaching by the Sea.
465 Sacred Heart of Jesus.
456 Sacred Heart of Mary.
249 The Last Supper.
1717 Christ and the Rich Ruler.
2037 Christ Blessing Little Children.
1530 Christ Before Pilate.
469 Madonna di San Sisto.
1071 The Good Shepherd.
1711 Madonna.
1194 Christ in Gethsemane.
1794 Christ in Gethsemane.
2037 The Holy Night.
2038 He is Risen.
2281 He is Risen.
2862 Head of Christ at Twelve Years.
3701 Mary Magdalen.
2017 Immaculate Conception.
2772 The Holy Night.
1223 Christ in the Temple.
2382 Christ on Calvary.
3347 Head of Christ (Gethsemane).
1695 Madonna di San Sisto.
2974 Act of the Shrovetide.
1776 Christ Healing the Sick Child.
2566 Christ Taking Leave of his Mother.
2266 Madonna di San Sisto.
3170 Madonna and Child.
3576 Christ and the Fishermen.
1869 Christ's Entry into Jerusalem.

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